

pageantry, nor in earthly resources, glittering ornaments, intoned liturgies, nor in imposing ceremonies of man's device, much less in gaudy vestments, relics either of a worn out system long since abrogated, or trappings of human invention. Neither does it consist in the myriads that rally around her standard; for tho they are a multitude which no man can number, yet when compared with those who enter by the wide gate, they have hitherto been only a little flock, solitary pilgrims on the narrow way, lone stars in the vast firmament. But the time hastens apace when like the pearly dew-drops, the lights in heaven, or the sand by the sea-shore, their numbers will not be computed. It is not basking in the sunshine of popular applause that constitutes the glory of the Church, for Herod and Pilate, Jew and Gentile, have been so far leagued against her. And yet we hail the day when "kings shall be nursing fathers, and their queens nursing mothers" to the Church, and when the rulers of the earth shall bring their glory and honor into her.

But it is the church's greatest glory that she, apart from all other organizations, was founded by the Master, as the grand institute for saving souls; that she is the residence of Deity. Here are the thrones of the New Testament David; that she enjoys special privileges and immunities, divinely appointed ordinances, access to God, communion with Father, Son and Holy Ghost, a sense of God's gracious presence, and eternal exemption from all the penal consequences of sin. She has a rich heritage of precious promises suited for all time and all eternity. She is the object of sovereign and ineffable love. "JEHOVAH SHAMMA"—the Lord is there.

Turning to our own department of Zion, we must recognize, from the manifest favor of God toward her, her clean record, her firm grasp of the truth, her defense of the Gospel of the Lord Jesus Christ, and the grand destiny that awaits her, that the glories which we have discovered in the character of the Church of God may justly be applied to the Brethren Church. Still, warning voices tell of dangers to which she may be exposed. I do not now speak of her manifold chastenings, the persecutions that assail her, nor the losses she may sustain; but I would cry against the inviting, entangling alliances which threaten to contaminate her, tarnish her history, and destroy the power of her testimony. We may well watch these internal foes, who are assailing the very citadel of our ecclesiastical domain. We must not remain silent either, as we have done too long already, and allow these enemies of pure and undefiled religion, who say they are prophets, and are not, to scuttle the ship or wreck her among the shallows or quicksands of anti-scriptural and anti-Christian dogmatics. For my own part I have been calmly watching, for the past few years, what seemed to me to be the first symptoms of internal disaster. I have taken as significant the evident inroads made by those who

imbibe to overflowing, the strange doctrines taught by false prophets, and who are insisting now publicly and privately, in local churches and before our conferences, upon delivering themselves of their illegitimate burden. And I frankly confess I have been sufficiently discouraged to break from my present ecclesiastical moorings, still keeping my conviction of Gospel truth close to my heart and my life. But I am braver now, and have hope that there is yet a majority in the brotherhood who will stand for the old truth of the Gospel of Jesus Christ as opposed to the vain babblings of the enemy whose language is foreign to the citizens of the kingdom of God, and whose endeavor is to overawe meek and modest believers by their self-righteous testimonies, so that all the forces which have been so earnestly consecrated to the service of Almighty God may fall into their hands as an easy prey.

I trust that the approaching General Conference may be absolutely and essentially a Conference of the Brethren church, during which there may be a revival of the precious "faith once delivered to the saints." To this end I shall offer my most fervent prayer to God, and use my utmost and heartiest endeavor.

#### THE GOOD OF CONFERENCE

R. R. TEETER

Is there any good in conference? A few years ago at the Ashland conference, when it was decided to hold another conference the next year, I heard a brother remark, "They had better take the money they will spend coming to conference next year and give it to the College." What prompted this remark? It was evidently the thought that the good of the conference was not equal to the expense or that the money could be put to better use. But is that a fact? I answer no. It is true that the plans of some of our conferences have not matured so very well, but certainly good has come from these very failures. It seems that several years were required for us to learn how to have a conference. I believe I can notice a change for the better in our conferences which has been brought about by past failures. We have learned that sentiment can not take the place of common sense and sound judgment. At the conclusion of a talk by one of the brethren at our last Warsaw conference I remarked to a brother by my side, "That is all right." "Too practical, entirely too practical, if all were as practical as he we would never accomplish anything," was the reply I received. But experience has taught us that only that which is practicable can be successful, and that it is folly for us to undertake that which sentiment suggests but reason opposes. I believe our last conference showed that this lesson had been learned. The lesson is good; the good came from our conferences. But all the good is not to be found in the plans carried out nor in the lessons learned from their failures. To my mind about the most practical good comes from the personal contact of the Christian

workers. "Steel sharpeneth steel." So are Christian workers better equipped for the work before them by meeting with others who have the same hopes, the same fears, the same conflicts, and may have the same victories. This greatest good can not be described, it can only be felt. Let us all go to conference expecting to be good, to give good, and to receive good.

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#### WHAT TO DO AT NATIONAL CONFERENCE

ISAAC D. BOWMAN

*I. Individually.* 1. Constant prayer that each may be dead to self and sin during the whole Conference. The chairman, other officers, committees, delegates, and all others should continually apply the cleansing blood to kill all self as fast as it appears. 2. Ask God to give each of us fervent love for one another. 3. Offer the prayer of faith for the Holy Spirit to preside over all the Conference. 4. Pray for a baptism of power to remove all hindrances of the Holy Spirit. Our conduct during the sessions, between them, at all times, and everywhere should be such as to glorify God. Chewing, smoking and all irreverence should be left outside of the Conference ground. 5. Desire to be the least—a servant rather than a master—that you may be great in God's sight. Do not desire the chief seats, but honor others, prefer others. 6. Pray for an overflowing heart that each may be a constant blessing to others. 7. Pray for such an overflow of God's love that the Conference may not end with good resolutions but that "rivers of living water" may flow from us in every direction, thro our home churches, neighborhoods, and even unto "the ends of the earth."

*II. Collectively.* I have been informed that intellectual and spiritual themes will be prominent in our Conference. For this I praise God. If we would have pentecostal prayer and consecration meetings, seeking for the presence, power, and guidance of the Holy Spirit, we could do ten times as much practical work with half the resolutions. 1. Prof. Hall, leader of song, is a fine musician and we should collectively pray for the Holy Spirit's power to rest upon our leader and singers and by spiritual songs spiritualize the very atmosphere of the Conference. 2. All the spare time between the regular sessions should be spent in spiritual meetings seeking the love and power of God. Our Conferences will become a great power as soon as we learn to grasp the key of prayer and unlock the heart of God. Then God will do exceeding abundantly above all our asking or thinking by *his power* that dwelleth in us. 3. *The one great thing* to consider during the entire Conference: How to give the whole gospel in its primitive purity and power to the *whole world*. The last teachings of Jesus were that his disciples should wait to be endued with power then witness to the uttermost parts of the earth. They were commanded to preach to all nations, to every creature in the whole world and as soon as